In sentencing two high-school boys who had thoughtlessly made a practice of "borrowing" automobiles to go joy riding, the late Judge B. O. Tankersley of Marshalltown, Iowa, made the following remarks. They are worthy of your special attention.

You come from good homes, both of you. Yet now you have been convicted of a felony - a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. I am permitted to give you a parole.

But even if you never see the inside of a penitentiary or jail, you will not have escaped the Benalties of your crime. The record of your conviction will be here as long as the courthouse stands. No amount of good conduct in the future can ever erase it.

Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask: "Have you ever been convicted of a felony?" You will hang your head and admit that you have because if you deny it, the records of these proceedings will be brought from the vaults and read to the jury.

The question will be asked for the sole purpose of casting doubt on your testimony. Convicted felons are not believed as readily as other persons.

Someday you may have a chance to live and work in one of the expanding courties of South America, and you will apply for a passport. You may not get it. You might enter Canada for a fishing trip, but you would not be allowed to Stay. No country will allow you to become a resident. Your world is so much smaller than it was.

Someday you may seek a position in the civil service of your state or nation. On the application blank you will find this question: "Have you ever been convicted of a felony?"

Your truthful answer will bar you from appointment. An untruthful answer will be detected because appointments are made only after investigation. The record is here to be found by anyone interested.

In a few years you will be 21, and others your age will have the right to vote - but you will not. You will be a citizen of your state and country, but you will have no voice in public affairs.

Someday the governor may pardon you and restore your rights, but it is going to be humiliating to ask him. He'll want to know your whole record. It is a bad one.

I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance. You will also obey your parents. If your parents send you to bed at nine o'clock, you will go without complaint. You will perform such tasks as are assigned to you. Your parole is a fragile thing.

Should the slightest complaint of your conduct reach this court, your parole will be revoked immediately and you will begin serving your sentence. You will not be brought back here for questioning and/or explanations. You will be picked up and taken to prison - without notice to you and without delay.

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THE CHRISTIAN EDUCATION PROGRAM
FOR CHILDREN

MESSIAH'S LUTHERAN CHURCH

SOUTH WILLIAMSPORT, PA.

This Manual especially prepared for Children's Day, Sunday, June 12, 1955

Ever since the Lord Jesus Christ called to His side a child and put him in the midst of the disciple company, the followers of Jesus have focused their eyes upon those who are young. Messiah's Lutheran Church takes seriously its obligation to "bring up children in the nurture and admonition of the Lord", and to that end emphasizes the Christian Education of our children. While this matter is a primary concern of our Pastor, our congregation has seen fit to ask two of our staff members, plus the seminary interne, to give by far the greater amount of their time and talent to formulating the Christian Education Program in our parish. Sister Edna, Mr. Weikel and Mr. Lilja spend almost three-quarters of their week in planning and executing the several phases of this work. With them, of course, serves a host of officers and teachers. We salute them all. Some of them have given more than thirty years of service. Throughout these pages you will find listed the names of the staff currently heading the education department of Messigh's Church and Büble School.

We aim to realize in the lives of all our pupils seven specific goals as set forth in the "Christian Growth Series", the group-graded lesson material which we use. As a pupil moves from one grade to another, and from one department, or age group, to another, he should grow as a Christian. To accomplish this, he will be guided in continually building up and developing these goals.

- 1. Fellowship with God
- 2. Christian Faith
- 3. Christian Living
- 4. Christian Adjustment
- 5. Use of the Bible
- 6. Use of Christian Resources
- 7. Church Membership

GENERAL OFFICERS

Pastor
Director of Rel. Ed.
Superintendent
Asst. Supt.
Secretary
Asst. Sec.
Statistical Sec.
Treasurer
Asst. Treas.
Supt. of Music
Athletic Director

The Rev. E. Raymond Shaheen Sister Edna C. Hill William J. Shannon Lawrence Walts Mrs. Jack Earner William J. Dieffenbach Jean Kramer Carl L. Stitzer David W. Ward Dexter N. Weikel William Holtz 324 Howard St., S.S. 2-0160 130% W. So. Ave., S.S. 5735 711 W. Third St., City 2-7166 1107 Market St., City 2-3603 530 Grandview Pl., S.S. 5771 423 E. Mt. Ave., S.S. 2-5509 967 High St., City 2-1271 712 W. So. Ave., S.S. 3-4537 41k E. Central Ave. S.S. 2-6805 2-7930 346 Bayard St., S.S. 1809 Sholder Ave. City 3-5842



CRADLE ROLL DEPARTMENT

(Birth to 3 years)

Our church makes a specific contact with the parish homes into which little ones are born. The Cradle Roll staff sends a congratulatory message to the parents and the child is placed on our roll. Then follows for the next three years a series of letters to help parents guide the spiritual growth of the little one. This cultivates a friendly co-operative relationship between the church and the home and enlists the little children for the Nursery Department when they reach the age of three.

Present enrollment of Cradle Roll Department - - - - - 204

CRADLE ROLL STAFF

Superintendent Mrs. L. William Dixson

712 W. Central Ave., S. S.

9359

Helpers:

Mrs. Grier E. Kreamer Mrs. Norman H. Renninger Mrs. Warren B. Cadman 2113 Hillside Ave., City 54 E. 6th Ave., S. S. 1163 Almond St., City

2-7311 4548 2-6376



NURSERY DEPARTHENT

(Three year olds)

One great purpose of religious education is that we may learn to live and act like Christians. This growing Christian personality must have its beginnings early in life. In the Nursery Department these little ones are first introduced to the Bible, the Church and the Faster. Through simple conversation, stories, prayers, pictures, and play activities, the children learn to know, love and depend on God. Here basic Christian attitudes and habits may be formed and practiced, and the children gradually grow in appreciation of the "outreaching" phase of living.

Present enrollment of Nursery Department - - - - 88

NURSERY STAFF

Superintendent Mrs. Forrest Metzger 327 Howard St., S. S. 2-2213

Asst. Supt. Secretary Helpers: Anna Stitzer
Margaret Bower
Georgie Stroup
Mrs. Robert Faust
Wrs. Richard Howard

303 E. Mountain Ave., S. S.3-22h8 229 W. Second Ave., S. S. 2-8010 216 W. Southern Ave., S.S. 2-5186 1103 W. Southern Ave., S.S.2-2380 356 Bastian Ave., S. S. 3-2283



BLGINNERS DEPARTHENT

(Four and five year olds)

The Beginners study the various ways in wich we can learn of God---at home, in church, from the world of nature, and most of all from Jesus. Here they become familiar with the stories of Jesus, the children's Friend. They find out that not all the children in God's family know about Jesus and that they can help in telling others. They are encouraged to develop in their homes that sense of responsibility and concern for others which being a Christian demands. The emphasis in this department is on growth toward the likeness of Jesus.

Present enrollment of the Beginners Department - - - - - 70

BEGINNERS STAFF

| (4 yr. old division) Superintendent | Mrs. Leonard Bensinger | 408 E. Central Ave., S.S. 7932 |
|--|--|---|
| Secretary entire Dept. Teachers: | Mrs. Thomas Price Mrs. David W. Ward Mrs. David N. Thomas, III Myra Collins | 361 Curtin St., S.S. 2-0295 411 E. Central Ave., S.S. 2-6805 2027 Riverside Dr., S.S. 2-9691 Oakes Ave., City 3-6557 |
| (5 yr. old division) Superintendent | Mrs. Kenneth Meyer | 816 Funston Ave., City 2-9022 |
| Pianist Teachers: | Jacqueline Tietbohl Mrs. Charles S. Berger Mrs. William Winter | 512 W. Second Ave., S.S. 2-0428 320 Eckmont Ave., S.S. 2-5657 16 N. Montour St. 8-1447 Montoursville, Pa |

PRIMARY DEPARTMENT

(Six, seven and eight year \ \ \ \ olds)

In the Primary Department the children receive training in handling and reading the Bible. Their acquaintance with the church is enlarged, and they are given a splendid familiarity with the kind of living described in the Bible. Their understanding and love of God is increased and their own devotional life is encouraged. They are guided in lessons on practical Christianity with a strong missionary emphasis. Recognition of the world-wide church is established by attractive, appealing lessons. The children are taught how to meet the new and changing conditions of everyday living.

Present enrollment of Primary Department - - - - - 106

PRIMARY STAFF

| Superintendent | Eva Ertel | 16 W. Central Ave. S.S. | 5942 |
|--|--|--|--|
| Asst. Supt. Pianist Secretary Teachers: | Mrs. J. Luther Kauffeld Mrs. Edwin C. Renck Shirley Lavo Mrs. Ernest Hyde Mrs. L. Emerson Spotts Mary Louise Holland Clara Steinbacher | 130 W. Southern Ave. S.S. 362 Hastings St., S.S. 455 Market St., S.S. 468 Seyard St., S.S. 550 Howard St., S.S. 524 Beyard St., S.S. R.D. #9, City | 2-0343 3-0298 2-4057 2-7930 2-4242 3-2628 |
| | Mma Davil Dallald | 2865 Cooknon Arro DiBoigtin | |





(Nine, tem and eleven year olds)

The work in the Junior Department covers a consecutive study of the Old Testament, a serious study of the life of Jesus, missions, stewardship, self-sacrifice, personal courage, and Jesus' kind of happiness. Juniors are encouraged to attend church regularly, and with this end in view, are given guidance to get full value out of the church's service of worship. Juniors are challenged with stories of outstanding Lutheran personalities. Juniors are shown the Christian way to face problems which confront them.

Present enrollment in the Junior Department - - - - - 99

JUNIOR STAFF

| Superintendent | Mrs. Mm. J. Dieffenbach | 425 E. Mountain Ave.S.S. | 2-5509 |
|--|---|---|---|
| Asst, Supt. Organist & Secretary Teachers: | Lois Easton Mrs. Harold Bair Mark Butt Mrs. Mark Butt Mrs. Carl Stitzer David W. Werd Mrs. Vm. Durkee Herbort T. Manley | 333 Bayard St., S.S. 407 W. So. Ave., S.S. 519 Hestings St., S.S. " " "" 712 W. So. Ave., S.S. 411 E. Central Ave., S.S. 321 W. Second Ave., S.S. 739 Second St., City | 6505 3-1874 6296 " 3-4537 2-6805 3-5319 2-6782 |



INTERMEDIATE DEPARTMENT

(Twelve, thirteen and fourteen year olds)

16 W. Central Ave., S.S.

Our intermediates are challenged to do much thinking and research of their own. They are given a preparatory course on the catechism with Biblical background, general understanding, and memorization of this handbook of our Lutheran faith. A chronological study of the Bible is pursued, encouraging the pupil to compile his own "treasure chest" of favorite Biblical persons, verses, stories, Psalms and books. All these factors will have a lifetime infuence.

Present enrollment of the Intermediate Department- - - - 64

INTERMEDIATE STAFF

| Superintendent | William Holtz | 1809 Sholder Ave., S.S. | 3 - 5842 |
|--|---|---|--------------------------------------|
| Asst. Supt. Pianist Secretary Teachers: | Clyde Paulhamus Mrs. W. Russ Swartz Carol Harris David C. Reigel Mrs. David C. Reigol | 436 Wilson St., City 553 Grandview Place S.S. 344 Percy St., S.S. 202 W. Southern Ave., S.S. | 3-0205 2-7786 2-5246 2-2902 |

Ethal Ertel

SENIOR HIGH SCHOOL

(Fifteen, sixteen and seventeen year olds)

Our Senior High youth study the problems involved in personal Christian living, the elementary aspects of Christian doctrine with the practical incentives to prayer and worship and the stewardship of money, time and ability. They also devote time to church history. The Christian at high-school age, only a few years beyond confirmation, is at a crucial and strategic fork in his experience-----whether he will become and indifforent church member or one interested and active. We strive to help this young Christian to make the right choice.

Present enrollment of the Senior High School Dept .- - - 28

SENIOR HIGH STAFF

Superintendent Asst. Supt.

Edward Lilja

R. 323 George St., S. S.

5021

Harrison E. Witmer 300 W. Seventh Ave., S.S.

2-5623



ADULT DEPARTMEN

While not classified as children in the age schedule, we are still children of God and in His kingdom. As such it behouves us to be ever studying and learning God's Word, His Will and His Way.

Present enrollment of the Adult Department - - - - - - 243

ADULT STAFF

| Superintendent | Dr. Louis Pearce | 131 W. Southern Ave., S.S. | 2-0949 |
|------------------------|---------------------------------|---|------------------|
| Asst. Supt. Pianist | Lawrence Waltz Alvs Durrwachter | 1107 Market St., City 967 High St., City | 2-3603 |
| Secretary | Mrs. Walter Cummings | 1633 W. Southern Ave S.S. | 2-1271 2-4293 |
| Teachers: | Forrest Metzger | 327 Howard St., S.S. | 2-2213 |
| | John C. Decker | 99 Parkwood St., City | 2-6003 |
| | G. Norman Wilkinson | 323 George St., S.S. | 2-2654 |
| | Mrs. G. Norman Wilkinson | 10 10 11 15 | n. |
| | Mrs. L. C. Lutcher | 310 W. Central Ave., S.S. | 2-2975 |
| | Mrs. E. Raymond Shaheen | 324 Howard St., S.S. | 2-0160 |
| | Pastor Shaheen | n. n n n | n |

HOME DEPARTMENT

Our shut-ins are kept in touch with the Bible School and the studying of God's Word through the communications sent to them periodically.

Superintendent Mrs. Grace E. Stroble 1412 E. Third St., City 2-2319

SUSCHEHANNA UNIVERSITY

Susquehanna University is a selective, residential undergraduate university which is committed to providing students with the means to achieve their full potential for academic achievement, leadership, and service to others.

Susquehanna's mission is to be a respected community of teachers and learners in which able students are prepared well for productive and reflective lives. This community of inquiry is committed to providing a strong liberal education for each student with particular emphasis on the development of personal values, understanding of humankind's heritage, and awareness of our global opportunities. The University seeks to provide extensive opportunities for involvement and leadership in University life and in service to others, and to prepare its students with the skills and connections needed to enter and succeed in rewarding careers. The University provides flexible, diverse, and well-regarded undergraduate curricula in the Arts and Sciences, Business, and Fine Arts and Communications.

The University's origins are reflected in the words of its seal: "Ad Gloriam Maiorem Dei." Susquehanna is strengthened by its relationship to the Lutheran Church, and there is respect here for the values and beliefs of the Lutheran tradition. However, this tradition is a diverse and accepting one: individuals of all religious backgrounds and those with no religious commitments are welcomed. The free exploration of ideas and values is central to Susquehanna University's mission.

Always mindful of the University's commitment to instilling values and awareness in students, Chaplain Christopher Thomforde keeps the Lutheran tradition in the forefront. Of all the scheduled student activities on campus, 244 (7.7%) were organized by his office. In addition, Pastor Thomforde's office is involved in a broad range of activities involving administration, teaching, church relations, and traditional religious programming. The chaplain hopes that as a result of the variety of events scheduled and the variety of their audiences that many believers, seekers, and doubters will be influenced for good by the chaplain's work and that the community life of the University as a whole will be strengthened.

During the past year, the chaplain's office also worked with the Catholic Campus Ministry to sponsor a conference on AIDS and relationships. The chaplain and the history department presented a speaker on the Holocaust. In addition, Pastor Thomforde worked with Susquehanna's Namibian students to sponsor a conference for the ELCA-supported Namibian students from colleges east of the Mississippi to discuss their hopes and plans for the future. A weekly Bible study for faculty and staff proved to be an important occasion for ministry. Monthly Koinonia dinners brought students and faculty together for a formal meal and an opportunity to reflect upon the nature of the spiritual life.

In addition, Pastor Raymond Shaheen, special assistant to the president, serves both on and off campus as a preacher,

X

teacher, and counselor. In 1990, Pastor Shaheen introduced the Elderhostel Institute to Susquehanna. This institute, an organization of retirement-age men and women, is dedicated to meeting the educational needs and interests of its members. It is part of a growing national movement that is opening campuses across the country to the experiences and vitality of older people.

During the past year, Susquehanna grew stronger in other areas as well. The University's highest priority is the recruitment, retention, and education of able students in preparation for leadership and service. Freshman admission SAT scores have risen more than 100 points in the last ten years with comparable increases in class rank averages. Freshmen who enter the Honors Program have average SAT scores of approximately 1200 and were typically in the top 8% of their high school classes.

The University's largest ever capital campaign, Window of Opportunity, has met with extraordinary success. As of January 7, 1991, Susquehanna had received commitments totaling \$26.4 million, against a goal of \$22 million. Meanwhile, Susquehanna's endowment increased from \$23,339,600 to \$26,531,861 in 1989-90, and the University completed its 11th straight year of balanced buddets.

In 1989-90, Susquehanna met the terms required to receive a \$300,000 matching grant from the Pew Charitable Trusts, a \$350,000 challenge grant from the Kresge Foundation, and was awarded a \$300,000 grant from the Kline Foundation.

By the close of fiscal year 1989-90, results of the capital campaign were clearly visible throughout the campus. Susquehanna's Blough-Weis Library underwent a \$1.5 million renovation and was dedicated in the fall of 1989. Also, the largest single project of the capital campaign, the renovation and expansion of Fisher Science Hall, was completed in the fall of 1990. The new Fisher Science Hall provides a wide variety of specialized spaces, such as an observatory, in which faculty can engage students in contemporary science instruction.

Other significant achievements during 1990 were:

Susquehanna University was included in Barron's 300: Best Buys in College Education. According to Barron's, schools included in the selective guidebook "deserve recognition where it counts: in the performance of their faculties, the depth and comprehensiveness of their curricula, the preparation of their students for lives after graduation, and the prices they charge for their services." In commenting on Susquehanna, the authors said "...programs like the Project House System, easy student-faculty friendships, and required career planning for all demonstrate what is 'best' about Susquehanna are some of the lessons that money doesn't always buy at other colleges, but that are very much part of the total education here."

- Pennsylvania Campus Compact once again awarded a grant to Susquehanna University, in conjunction with Lincoln University, to assist in public service projects. Campus Compact is a coalition of college and university presidents, established to create public service opportunities for their students.
- Susquehanna University was the only Pennsylvania school, among 15 colleges and universities from across the nation, to be chosen by the National Aeronautics and Space Administration (NASA) to participate in a joint space science research program called the NASA JOint VEnture (JOVE) Initiative. In this program, Susquehanna faculty and students are working in collaboration with the University of Arizona to analyze the atmospheres and surfaces of Venus and Mercury.
- Student involvement in research has increased. Five students, drawn from English, Music, Physics, and the Honors Program presented papers at the Fourth Annual National Undergraduate Research Conference.

Today, thanks to a special act of outstanding generosity, Susquehanna has an unusual and exciting opportunity to place the arts right in the heart of its campus life by adding a 450-seat theater and an art gallery to the Charles B. Degenstein Campus Center, the busiest building on campus. Susquehanna is currently seeking bids, and if the project can be brought in within budget, ground will be broken in May 1991 and the dedication will be in the fall of 1992. An additional 30,000 square feet will be added to the existing structure, bringing the total to 105,000 square feet.

Susquehanna University is pleased to have this opportunity to report our recent progress and accomplishments. We deeply appreciate the ongoing support and encouragement of the Evangelical Lutheran Church in America and the Lower Susquehanna's continuing progress.

Joel Cunningham President

OPERATING ACCOUNT FY 1989-1990

| Revenue: | | Expenditures: | |
|----------------------------------|----------------|---|--------------|
| Lower Susquehanna Synod | \$ 39,406 | Instruction | \$5,909,417 |
| Upper Susquehanna Synod | 7,644 | | 74 044 |
| Allegheny Synod | 3,550 1,388 | Research | 76,066 |
| Metropolitan Washington Synod | 1,300 | Public Service | 91,547 |
| ELCA | 49.075 | | , |
| 22011 | | Student Services | 2,306,063 |
| Bequests, Gifts and Grants | 3,378,326 | | |
| from Other Sources | | Academic Support including Library | 1,674,823 |
| Tuition and Fees | 16,843,462 | Institutional Support | 3,153,217 |
| Endowment Income | 807,444 | Operating and Maintance of Plant | 2,170,955 |
| Investment Income | 685,084 | | |
| | | Financial Aid | 4,401,298 |
| Auxiliary Enterprises | 4,252,914 | | 500 750 |
| - 1 P | 255.666 | Mandatory Transfers | 528,752 |
| Other Revenue | 233,666 | | |
| | | Auxiliary Enterprises | 3,806,580 |
| | | Capital and Endowment Commitments (Note A) | 2,069,178 |
| | \$26,323,959 | | \$26,187,896 |

Note A - \$1989-90\$ expenditures include a one-time non-mandatory transfer of \$586,000\$ to the endowment fund and \$493,398\$ to the plant fund.

A RESOLUTION

- WHEREAS, for more than thirty-six years, God's purpose has been fulfilled in Saint Luke Lutheran Church, through a people who have been shepherded by dedicated and faithful pastors;
- AND WHEREAS for a full score of years Saint Luke Lutheran

 Church has been richly blessed by the constant

 devotion of its Senior Pastor, Dr. Raymond Shaheen;
- AND WHEREAS the congregation is profoundly grateful to

 Pastor Shaheen for the personal dedication, the

 unremitting toil, the sustained leadership, and

 the consummate wisdom that he has brought to that
 remarkable period of service;
- AND WHEREAS the congregation is deeply mindful of how much
 its growth and stature in the metropolitan
 Washington area, the Maryland Synod, and the
 Lutheran Church in America, are attributable to
 the leadership of its Senior Pastor;
- AND WHEREAS this congregation acknowledges the spiritual strength that comes to us by the preaching of the Word, the high value placed on the Scriptures, and the practice of prayer that enhances all that is expressed in its Pastor's compassion for individuals:

A Resolution continued

- AND WHEREAS this parish acknowledges the fact that we are people scattered over a large geographic area yet, novertheless, united by God in a family that has a commitment to persons, as evidenced in its Pastor's personal interest in each individual member;
- AND WHEREAS this congregation recognizes its debt to Almighty

 God not only for the faith, devotion and love
 personified in His servant, Raymond Shaheen, but
 also in Winifred Shaheen, for the uncounted
 sacrifices and the unknown burdens she has
 surely and dutifully shared so that her husband
 might serve our Lord as he has found himself
 called to do;
- BE IT RESOLVED that this congregation make it a matter of record that it is of one voice and one mind in recognizing its Senior Pastor as a true son of the Holy Christian Church and a true bearer of the Word of Jesus Christ:
- AND BE IT FURTHER RESOLVED that accordingly in this, its
 annual meeting, the congregation proclaim Sunday,
 February 1, 1976, a Festival Day to express its
 heartfelt esteem and gratefulness for the many
 blessings God has allowed us for twenty years
 through our Senior Pastor;

A Resolution continued

AND BE IT FURTHER RESOLVED that this congregation declare before God and man that even as the Psalmist sang of old, it can be said of Raymond Shaheen:

In thy light shall we see the light.

Submitted for formal action by the Congregation of Saint Luke Lutheran Church, Silver Spring, Maryland, at the time of its Annual Meeting, Monday, January 26, 1976.

Mr. and Mrs. William Allen, Jr., 10812 Jewitt Street, Silver Spring 20902 Mr. and Mrs. Paul Ammon, 1204 Parr's Ridge Drive, Spencerville, Md. 20868 Miss Paula Arkoian, 12601 Connecticut Avenue, Wheaton, Md. 20906 Mr. Marvin F. Austin, Jr., 9920 Tenbrook Drive, Silver Spring 20901

Miss Anne Baker, 7905 Kreeger Drive, Apt. 205, Adelphi, Md.
Mrs. Charles H. Baker
10609 Lexington Street, Kensington, Md. 20795
Miss Betti Balazs, 2305 Douglas Court, Silver Spring, 20902

Dr. and Mrs. James D. Bentley, 2203 Ceorgian Way, \$23, Wheaton, Md. 20902
Mr. and Mrs. Brian Bergeman, 3413 Tulane Drive, Hyattsville, Md. 20783

Mrs. and Mrs. Bradley P. Bookhultz, 5607 31st Avenue, Hyattsville, Md. 20782

Mr. Robert A. Brooker, 213 Lakeside Drive, Apt. T-3, Greenbelt, Md. 20770

Mr. and Mrs. Thurston Brown, 7405 Jackson Avenue, Takoma Park, Md. 20012

Mr. and Mrs. Lee Budahl, 9637 Muirkirk, Laurel, Maryland 20810

Mrs. Robert Buchanan, 407 Ellsworth Drive, S1lver Spring, Maryland 20910

Mr. and Mrs. Richard G. Cain, 16 Manchester Place, Silver Spring 20901 Mr. and Mrs. Robert Carbone, 10811 Pleasant Acres Drive, Adelphi, Md. 20783 Mrs. John Robert Carroll, 3304 Floral Street, Wheaton, Md. 20902 Hrs. Julia Carruth, 2114 Dexter Avenue, Silver Spring Mrs. Richard Catlin, 1505 Woodman Avenue, Silver Spring 20902 Mrs. James Cherry, 11 Manchester Place, #201, Silver Spring, Maryland 20901 Mr. and Mrs. Michael Joseph Clark, 10003 Dallas Avenue, Silver Spring 20901 Mr. and Mrs. Robert G. Clark, 1100 Highland Drive, Silver Spring 20910 Mr. Roger Clough, 1 Lawrence Court, Rockville, Maryland 20850 Mr. and Mrs. John D. Coleman, 805 Stirling Road, Silver Spring 20901 Mrs. Charles Conklin, 8808 Lanier Drive, Silver Spring 20901 Mr. and Mrs. Paul R. Conway, 9021 Fairview Road, Silver Spring 20910 Mrs. William Coulson, 718 Wilson Avenue, Rockville 20850 Mr. Ralph Crawson, 1605 Flora Lane, Silver Spring, Maryland 20910 Mrs. Paul R. Crow, 2629 Cory Terrace, Silver Spring, Md. 20902 Mrs. Roger Culler, Sr., 7102 9th Street, N. W. Washington, D. C. 20012

Mr. and Mrs. Stacy Cummings, 13912 Bauer Court, Rockville, Md. 20853

Dr. Gary W. Dehne, 10909 Amherst Avenue, Silver Spring 20902

Mrs. P. P. Deleonibus, 1533 W. Falkland Lane, Silver Spring 20910

Mr. and Mrs. John DeMent, 9035 Manchester Road, Silver Spring 20901

Mr. and Mrs. James Allen Dove, Sr., 1908 Evans Parkway, Silver Spring 20902

Dr. and Mrs. Richard Drewyer, 6006 Marquette Terrace, Betheada, Md. 20034

Mrs. William Drummond, 7311 Jackson Avenue, Takoma Park, Md. 20012

Mr. and Mrs. John Q. Duck, 12019 Dalewood Drive, Silver Spring, Md. 20902

Miss Anita Durbin, 2709 Ubbana Drive, Silver Spring, Md. 20906

Mr. and Mrs. Francis D. Eickbush, 12313 Village Square Terr. Rickville Mrs. Bettie Elkins, Miss Lynda Elkins, 9508 Bruce Drive, Silver Spring Miss Ruth Marie Engelhardt, 700 Sligo Avenue, Apt. 304, Silver Spring, 20910 Mrs. Bonnéé Everhart, 1517 N. Falkland Lane, Silver Spring 20910

Mr. and Mrs. Robert R. Farrell, Jr. 2924 Bel Pre Road #302, Silver Spring 20906 Mr. Michael Flaherty, 12319 Blubill Road, Silver Spring 20902 1st. Lt. Anne-Sosie Forsstrom, U.S. Kimbrough Army Hosp., Ft. Meade. Md. 20755 Mr. and Mrs.Lewis C. French, 8310 Garland Avenue, Takoma Park, Md. 20012 Mr. and Mrs. Theodore Fritz, 10132 Brookmoor Drive, Silver Spring, 20901 Mrs. Howard Fuller, 8117 Riggs Road, Adelphi, Md.

Mrs. Marilyn Garwood, 525 Thayer Avenue, Silver Spring, Md. 20910 Mrs. Jean Cibson, 818 University Blvd. E., Silver Spring, Md. 20903 Mr. and Mrs. Alvin Colub. 604 Bennington Drive, Silver Spring, Md. 20910 Mr. and Mrs. Charles A. Guyer, 7900 Kennewick Avenue, Takoma Park, Md. 20012

- Mrs. Harold C. Hagen, 4201 Cathedral Avenue, N. W. 1122E, Washington, D. C. Dr. Frances J. Halstrom. 3003 Van Ness Street, N. W., Washington, D. C. 20008 Mr. and Mrs. Otis Handley, 8857 Garland Avenue, Apt. 11, Silver Spring 20901
- Mr. and Mrs. John W. Hankla, Jr., 2203 Darrow Street, Silver Spring 20902 Mr. Charles J. Hanson, 735 Easley Street, Silver Spring, Md. 20910
- Mr. and Mrs. Delroy Harman, 223 Dale Drive, Silver Spring, Md. 20910
 - Mrs. Eugene Harris, 10818 Kenilworth, Garrett Park, Maryland
 - Mr. and Mrs. Charles Hart, 5303 Crestedge Lane, Rockville, Md. 20853
 - Mr. and Mrs. Richard Hatch, 9018 Fairview Eoad, Silver Spring, Md. 20910 Mrs. Nancy Hay, 11409 Columbia Pike, Silver Spring, Md. 20904
- Mr. Tom Henry, 4900 LaSalle Road, Riverdale, Maryland 20840
- Mr. and Mrs. Henry G. Herath, 212 E. Hamilton Avenue, S.S., Md. 20901
- Mr. John R. Holl, 2024 Georgian Woods Place, Silver Spring 20906
 - Miss Susan Holzknecht, 13149 Larchdale Road, #10, Laurel, Md. 20810 Mr. John Hosterman, 808 Daleview Drive, Silver Spring 20901

 - Mr. William James Hudson, 1801 Jasmine Terrace #306, Adelphi, Md. 20783
- Mr. Ronald H. Imbriale, 8234 14th Avenue, Hyattsville, Md. 20783
- ✓ Mr. and Mrs. Oliver L. Jay, 12707 Holdridge Road, Silver Spring 20906 Mr. and Mrs. Jimmy Lee Johnson, 8103 Hartford Avenue, Silver Spring 20910 Mrs. Bruce A. Jones, 8811 Glenville Rd., #3, Silver Spring 20901

```
Mrs. Hubert Keel, 11330 Evans Trail, Apt. T-3, Beltaville, Md. 20705

Mr. Paul H. Kemp, 1730 East West Highway, Silver Spring, Md. 20910

Mr. and Mrs. Steven King, 11457 Columbia Pike A-5, Silver Spring 20904

Mrs. Ardin Kottman, 4006 Halsey Court, Kensington, Md. 20795

Mr. and Mrs. Jerome Krohnfeldt, 3723 Marlbrough Way, College Park, Md. 20740
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Mr. and Mrs. Leland Lane, 2105 Calverton Blvd. Beltaville, Md. 20705
Mr. and Mrs. Eldon Lanning, 1200 Parr's Ridge Drive, Spencerville, Md. 20868
Mrs. Elizabeth Laubscher, 8505 Springvale Road, Silver Spring 20910
Mr. Larry Lauen, 11200 Lockwood Drive #807, Silver Spring 20901
Mr. and Mrs. Joseph Layos, 7611 Maple Avenue, Takoma Park, Md. 20012
Mr. and Mrs. James Lee, 4207 58th Avenue T-2, Bladensburg, Md. 20710
Mr. Robert G. Linkey, 11200 Lockwood Drive, Silver Spring, Nd.

Mr. and Mrs. Kenneth Magnusson, 5803 15th Place, Apt. 104, Myattsville 20782
Miss Lois Magnusson, 1728 New Hampshire Ave., Apt. 302, Wash., D. C. 20009
Mr. and Mrs. Terry W. Matthows, 8329 Draper Lane #163, Silver Spring 20910
Mr. and Mrs. Joel McAlister, 12501 Castleleigh Place, Silver Spring 20904
Mildred L. McClenahan, 1131 University Blvd. W. Silver Spring 20904
Mildred L. McClenahan, 1131 University Blvd. W. Silver Spring
Mrs. Gertrude McDonald, Marjorie Webter College, 17th and Kalmia Rd. Wash., D.C.
Mr. and Mrs. Richard A. McDonald, 6108 Breeszewood Court #202, Greanbelt, Md. 20770
Mr. and Mrs. George W. McNalley, 12616 Farnell Drive, Silver Spring 20906
Mr. and Mrs. Dhomas Menue, 8015 Eastern Avenue, Silver Spring 20910
Mrs. Preston Noe, Jr., 10702 Lombardy Road, Silver Spring 20910
Mrs. Grace Moss, 1001 Spring Street, Silver Spring 20910
Mr. and Mrs. Emmatt Motley, 1404 Highland Drive, Silver Spring 20910
Mr. and Mrs. Robert W. Muehlenhort, 216 Indian Spring Drive, Silver Spring 20901
Hrs. Michael Stephen Murdock, 11431 Lockwood Drive #102, Sil Sp. 20904
Mr. Gary Myers. 10606 Montrose Avenue, Bethesda, Md. 20014

Mr. and Mrs. Robert Oplinger, 9205 Bradford Rd. Silver Spring 20901k Mr. and Mrs. Henry Osborne, 8402 Greenwood, Takoma Park, Md. 20012

Miss Anne E. Penn, 2445 Lyttonsville Road, Silver Spring 20910

Whr. and Mrs. Richard L. Peterman, Jr. 11326 Cherry Hill Rd. Apt. 203, Belts. 20705

Mrs. Charles Portland, 3108 Henderson Avenue, Silver Spring 20902

Mrs. Elizabeth Price, 1001 Spring Street, Silver Spring 20910

Mrs. Snd Mrs. Lewrence J. Reader, 2429 Parallel Lane, Silver Spring 20904 Miss Carrol S. Richards, 8716 Plymouth Street, Silver Spring 20901 Miss Pam Rieder, 1006 Orchard Way, Silver Spring, Md. 20904

15:

INTERVIEWING

Definition and Purpose:

The values Interview consists of questions asked by the leader of a volunteer from the group.

Interviewing gives that wolunteer an opportunity to share some information with the total group about self, personal thoughts, feelings, attitudes, and values. The Interview allows the group to learn from the life of another in a short time. It is an excellent way to help people in ongoing groups and classes to get acquainted and understand one another.

Time required for a public Interview is often 15-20 minutes. An additional 20 minutes must be allotted for a paired Interview.

An Interview might be used, for example, with a Confirmation class. A class member is interviewed in order for the group to learn about that person's life, experiences, beliefs, and values. (You can also interview someone from outside the group. In this case, perhaps, a pastor, youth worker, or someone recently confirmed.)

Procedure:

Interviewing before a group:

- 1. Explain that you would like to conduct an interview with someone from the group.
- Select the interviewee or ask for a volunteer. While people are thinking (and perhaps hesitating), amounce these simple ground rules for the interview:
 - --- The person to be interviewed answers honestly and openly.
 - --- The interviewee has the right to pass on any question.
 - ---The interviewee controls the interview. At any point he or she can terminate the interview by stating, Thanks for the interview. The interviewer (woul can bring it to a close in the same manner.
- asked.

 In selecting a volunteer, you can interview the first person who responds, or you can wait until three or four have volunteered and then choose one. Quickly review the ground rules, or ask the interviewes to restate them
- in his or her aum words.

 4. Proceed with the interview, allowing about 10-15 minutes for completion.

 It is important to keep track of time and not carry the interview on too
- 5. Begin with questions which elicit basic information. For example:
 - ---What is your full name?
 - ---Where did you grow up as a child?
 - --- Do you have brothers and sisters?
 - ---Where did you attend school?
 - ---What hobbies do you have now?
- 6. Use your own style to listen, to reflect thoughts and feelings, to paraphrase, and to ask more questions, but add no input of your own. (Focus on the person being interviewed; do not discuss the person's responses.) As you begin to hear attitudes, beliefs, values, you may go into some depth as seems appropriate sometimes following the interviewee's train of thought, sometimes changing to a desired topic with a direct question again.
- If the group has been dealing with a certain topic, the interviewee can
 be asked some questions or opinions about it. Here is also a chance to
 find out about the person's background, experience, and thoughts about

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Mr. and Mrs. Paul E. Sansone, 11439 Cherry Hill Rd., beltsville, Md. 20705
Mr. and Mrs. Jerome Sather, 14008 Blazer Lane, Silver Spring
    Mr. and Mrs. Robert F. W. Schroder, 4614 Harvard Road, College Park 20740
    Mrs. Frida Schulz, 9405 Pin Oak Drive, Silver Spring 20910
    Mr. and Mrs. Roger Serfass, 1216 Pinecrest Circle, Silver Spring 20910
Mr. and Mrs. Merrick E. Shawe, 6405 Fairborn Terr., New Carrollton 20784
    Mr. and Mrs. Samuel Sheapp, 1602 Brisbane Street, Silver Spring 20902
    Mr. and Mrs. Ben Shriver, 1505 Dale Drive, Silver Spring 20940
    Mr. and Mrs. Melvin Snyder, 13405 Collingwood Terr, Silver Spring 20904
    Mr. and Mrs. Richard Sparks, Jr., 8417 Woodcliff Court, Silver Spring 20901
 Mr. Larry Speicher, 1705 Hampshire Green Lane, Silver Spring, 20903
    Miss Diana Stevens, 11495 Columbia Pike, Silver Spring 20904
    Mr. Robert Stevens, 3419 S. Leisure World Blvd. Silver Spring 20906
    The Rev. and Mrs. Mires C. Stine, 2911 McComas Avenue, Kensington 20795
Mr. James K. Sullivan, 11211 Monticello Avenue, Silver Spring 20902
    Mr. Ross Summers, 4508 Elm Street, Chevy Chase, Md. 20015
    Mr. and Mrs. Chris Swan, 9004 Manchester Road, Apt. 31, Silver Spring 20901
    Mrs. Irma Ruth Szalkai, 1208 Ballard Street, Silver Spring 20910
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Mr. and Mrs. Bryan Thompson, 2304 Solmar Drive, Silver Spring 20904

Miss Linda Underwood, Eldorado Towers - Apt. 16 - 11235 Osk Leaf Drive S.S. 20901

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Mr. and Mrs. Richard L. Weger, 1407 Peaceful Lane, Silver Spring 20904
Mrs. Gerald A. Welhousen, 110 Schuyler Rond, Apt. 18, Silver Spring 20901
Mr. Richard Wilnelm, 10907 Amhurst Avenue, Apt. 334, Wheaton, 20902
Mrs. Barbars Willis, 10212 Rockville Pike, Rockville 20850
Mr. and Mrs. Clarence A. Wilson, 1515 Kalmis Road, N. W. Washington 20012
Mr. and Mrs. James Winer. 10308 Colesville Road, Silver Spring 20901
Mr. and Mrs. George Winters, 902 Dennis Avenue, Silver Spring 20901
Mr. and Mrs. Lionel L. Woolston, 2118 Linden Lane, Silver Spring 20910
Mr. and Mrs. Dohn White, 11439 Maple View Drive, Silver Spring 20902
```

Mr. Erik B. Young, 11513 Colt Terrace, Silver Spring 20902

Mrs. Alma Zollo, 700 Sligo Avenue, #206, Silver Spring 20910

Miss Marilyn Dewald, 1816 Metzerott Road, Adelphi, Md. 20782

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interretaining in paire:

A follow-up to the exercise described above is to involve everyone in an interten, at the same time, in paire,

I. Instruct the participants to find a partner - someone in the group they

you believe now? Do you care to share anything about it? 8. At the end, give the intervience the option to question the interviencer.

---Mas there any one person in your life who had an influence on what

gurub equore so soitivitor hound you ni bouloun nobe uve soit teal off

--- Mas there a particular class or teacher you liked best?

:100008 Robins to 100008 hours bnotto uou bid---

---Ped you attend church as a child? Where?

If the group has been dealing with a certain topic, the intervieuse com be asked some questions or opinions about it. Here is also a chance to thind our bout the person's background, experience, and thoughts about the person's background, experience, the first of t

pircase, and to ask more questions, but add no imput of your own (Focus on the person being interpretated; do not discuss the preson are some capts to hear attribuse, beliefs, walues, you may go into some depth as seems appropriate — sometimes following the interretee's train of thought, sometimes abanton to a destred topic with a direct question of many of the constitution of the co

use your our style to tisten, to reflect thoughts and feelings, to pare----Mark hobbies do you know now? ----Mark did you at the style for thoughts and feelings, to pare-

sasters and the stational authorians are

5. Begin with questions which elicit basic information. For example:

this or her own words.

The supervisary allowing about 10-15 minutes for completion.

It is important to keep track of time and not carry the intervisar on too

a. In selecting a voluteer, you am interview is first the prior of the rose of the property of

interviewer (you) can bring it to a close in the same manner.

--Main the interview is completed, the person interviewed will have
the privilege of asking the interviewer any question he or she was
asked.

----The intervoluce controls the intervols. A comy goint is enterview. A come comming the intervoluce on the distring. Thanks for the interview, is stating. Thanks for the interview.

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2. Select the intervience or ask for a volunteer. Witle people are thinking (and perhaps hestating), amounce these simple ground rules for the in-

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someone recently confirmed.)

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- frud out about the person's background, experience, and thoughts about be asked some questions or opinions about it. Here is also a chance to If the group has been dealing with a certain topic, the intervievee can
- --- Did you attend church as a child? Where? the church. You might want to ask questions like these:
- --- Mas there a particular class or teacher you liked best? 27000008 Repung ao 1000108 youngo puoqqu non piq---
- the last five years? Buint square to seitivitab hard in an beviour need uoy subi---
- --- what is your most meaningful church involvement now?
- you believe now? Do you care to share anything about it? that there any one person in your life who had an influence on what
- 8. At the end, give the interviewee the option to question the interviewer.
- -ni no ni encersus estorio de si evodo bediroseb esiorece ent ot qu-wollo? A : sand ui burconasquI
- ·11om has mous 1, uop the participants to find a partner - someone in the group they terview, at the same time, in pairs.
- •ออกอาณสอานา Explain that in each pair, one person is the interviewer, the other the
- 4. Before the pairs come back to the total group, provide time for them to · maraaqui After 6-8 minutes, call time. Mave pairs switch roles, and begin a final
- interview and to be interviewed. talk for a minute or two about their experience together, how it felt to

Definition and Purpose:

The <u>Listening</u> exercise consists of a stimulus statement or paragraph to which each person in a group of three responds individually while the others listen to him or her. The individual responder is called the focus person.

Small groups typically carry on discussions which are dominated by a few people, while other members seldom are encouraged or have a chance to express their ideas. The Listening exercise gives all group members equal time to express their personal views and reactions to an issue. When closely followed, this exercise provides an opportunity for each person to be listened to and to be a listener. Each Listening exercise requires 20 minutes or more to complete.

Controversial statements provide the content to which participants respond.

Procedure:

Prior to beginning the exercise:

- 1. Select a content area for discussion and choose an appropriate Listening statement.
- 2. Divide the total group into smaller groups of three.
- 3. Have groups sit together while you give the instructions.
- Amounce that a provocative statement will soon be made and that each person will
 have an opportunity to respond to the statement, receiving the full attention of
 the other two aroun members.
- 5. Give the following guidelines for the Listening exercise (post these guidelines, stressing their importance to successful completion of the exercise):

Focusing Give these instructions:

Taking turns, each person will be on focus for 3 minutes. During this period the focus person will respond to the Listening statement—commenting on it, agreeing or disagreeing with portions of it, adding new thoughts. Other group members should not let the attention shift from the focus person. While focusing on another's comments, hold your own thoughts or reactions until it is your turn to be on focus.

Drawing Out Give these instructions:

Listen as intently as you can. You may not agree with what the focus person says, but try not to indicate this in any way, for the time being. Instead, try to understand his or her attitudes, beliefs, and feelings. Ask questions to help clarify the focus person's comments and feelings, but do not allow attention to shift from the focus person to yourself.

Acceptance Give these instructions:

Try to feel accepting, even when you don't agree with what the focus person is saying. You can demonstrate your acceptance by listening, smiling, and nodding. Keep eye contact; be warm and supportive. And then listen some more!

Begin the exercise:

1. Ask each group to designate the first focus person.

- Read the selected Listening statement and ask the focus person in each group to beain talking.
- 3. When 3 minutes are up, ask groups to stop wherever they are and move clockwise to the next focus person. (Repeat until each has had a turn.)
- 4. By this point, many individual reactions typically have been generated within the small groups. They may want to simply talk and share for a few minutes. Allow for normal small-group conversation so that some feeling of closure on the subject is reached.
- 5. Reasemble the total group and share learnings, observations. Ask, "Does the Word of God speak to thie issue? What does it say?" Then talk about it: in the total group, or in small groups again:

EITHER/OR

Definition and Purpose:

The Either/Or exercise is a forced choice between two options. Respondents select the option with which they most closely identify.

Often a choice boils down to one of two alternatives. Sometimes both choices are appealing; sometimes neither one is. Nevertheless, people are often forced to choose one of two options. In this exercise, participants are asked to examine choices and are exposed to the choices and thoughts of others.

Here is an example of an Either/Or choice:

Which are you most like? leader/follower

Either/Or is sometimes set up as a metaphorical exercise. For example, you might ask participatus, "Which are you more like, a hardwood floor or wall-to-wall carpeting?" Participants exercise their imaginations and intuitions to relate themselves to these them, considering the implications of each choice: Am I plain or fancy? Do I prefer things simple or luxurious? Am I old-fashioned or modern?

Time required for the Either/Or exercise is variable. Plan for a minimum of 10 minutes. If multiple Either/Or exercises are used, you may wish to shift to another type of exercise after 20-25 minutes.

Procedure:

- 1. Clear the room so that people can move about easily.
- 2. Ask a question with two alternatives. Repeat it.
- 3. Point to the opposite sides of the room and ask those identifying with the first alternative to go to one side and those identifying with the second alternative to the other.
- 4. Have each participant find a partner on the same side and share reasons for their choices with each other. (Or, people can find partners at the opposite side and share.) In general, limit discussion on an item to about 2 or 3 minutes.
- 5. Before the next Either/Or choice, call the group to the middle of the room, so that an active choice has to be made each time.

CONTINUIUM

Definition and Purpose:

The Continuum exercise presents two opposite choices or viewpoints. Respondents select that place on the continuum-between the choices-which most closely represents their personal views.

A wide array of response is possible on many value issues. The Continuum exercise opens the possibility for many gradations of choice between two extremes. Participants examine their own opinions and beliefs and take stands where they feel most comfortable between the extremes. In addition, they become aware of the range of views that exist in the thinking of a seemingly homogeneous group of people. Discussing one's point of view with another person often brings the issue into clearer focus and helps participants improve their ability to hear and understand one another

A Continuum exercise can sometimee be done quickly in 5 or 10 minutes. However, more time is often needed, depending upon the amount and intensity of discussion which follows.

Here is an example of a Continuum exercise:

What should be the main emphasis in church life?

Worship Services

Social Action

Procedure:

- 1. Ask a question which raises an issue. Then describe two disparate responses to that issue.
- 2. Designate an imaginary line across the room, asking participants to respond to the issue by placing themselves at a point on the line representing their own personal view. (afterward, you may wish to take your own position on the continuum.)
- 3. Encourage participants to share reasons for their choices with one or two people nearby.
- 4. After a few minutes, elicit from several people (particularly those at the extremes) their reasons for standing where they are. Focus on respondents, listening and accepting their statements.
- 5. General discussion may then follow. Or discussion might be continued in small groups.

RANKING

Definition and Purpose:

The <u>Ranking</u> exercise presents three or more possible choices for participants to rearrange in their order of preference or priority (for example, from best to worst, or from most important to least important.)

Ranking helps participants consider different options and make their own personal choices. Through the process of ranking or prioritizing, persons examine their thoughts, attitudes, feelings, beliefs, and behaviors. Ranking gives participants practice in choosing among alternatives and provides opportunities to explain and defend their choices, while being exposed to the thinking and choices of others.

Several Rankings can be done in 10-15 minutes. More time must be allotted if small- or large-group discussions are planned following the exercise.

| Here is a What time | | | | | your | family? |
|-------------------------|---------|--|--|--|------|---------|
| Easte Thank Chris | sgiving | | | | | |

Procedure:

- 1. Read a question or statement with three or more different response times, writing them on newsprint or on a chalkboard if possible.
- 2. Sometimes all items are appealing and meaningful. Sometimes none of them is. In either case, ask people to rank all the items in order of importance or preference to them (1 most important; 2 = next most important, etc.)
- 3. Invite volunteers to <u>share</u> their rankings and their reasons. After accepting the responses, you may wish to give your own rankings with reasons whu.

VOTING

Definition and Purpose

The <u>Voting</u> exercise consists of a series of statements or questions to which participants respond by agreeing or disagreeing with each statement or question.

Voting gives each participant a chance, without talking, to take a stand and to note the responses of the rest of the group. Although values Voting is useful in a wide variety of situations, it is probably most frequently used as an opening evercise—aquick way to start people thinking about the various dimensions of one issue or about a variety of different issues. Examples of Voting questions are "How many of you think the size of families should be limited to two children?" or "How many of you agree with this statement: Our liturgy is no longer very meaningful?

Voting gives you an opportunity to see where the group generally agrees or disagrees and helps you determine where to "zero in" for more in-depth discussion. Farticipate in the voting yourself, but delay your response until others have committed themselves. Otherwise, some will tend to follow your lead.

Procedures:

- 1. Before you begin the exercise, give these instructions: "I will be asking questions or reading statements to which I'd like your response. If you agree, raise your hand high. Wave it if you agree strongly. If you disagree, make a fist and put your thumb down. Shake it if you disagree strongly. If you wish, you may pass by folding your arms acres your oftest. Do this if you have no opinion on the question, or if you don't want to answer the question."
- 2. Give participants a chance to try out the hand positions by asking one or two questions. Each time start with "How many of you...?" or "How many of you agree with the following statement?" Repeat each question or statement so that everyone has a chance to hear it.
- 3. Judge how much, if any, discussion you will allow. Voting moves quickly, but certain issues need to be discussed in depth. You may want to set aside time for discussion or allow brief discussion on the spot.

SPEAKING OF MONEY

- Judas and "30 pieces of silver" seem to go together. Is it true
 that you can judge a person's character in terms of money: what
 he will do for it? how he spends it? how he gets it? what it
 does to him?
- Name the ways by which a person comes into the possession of money. Are there more than three ways?
- Andrew Carnegie is supposed to have said "it is a sin to die a rich man." What do you suppose he meant by this? Is it a distinctively Christian philosophy?
- 4. John D. Rockefeller gave away dimes. Why do you suppose he did that? What does it really tell us about his character? He was a tither. What does that tell us about him? Who would you rather have been: John D. Rockefeller himself or the person who got him to tithe?
- 5. Speaking of tithing - is it easier for a rich man to tithe as over against a poor man? a person of moderate means? Example: (a) is it reasonable to expect a person with an income of \$20,000 a year to give ten per cent to the Lord's Work while excusing a person from tithing whose income is only \$3,000 per year? (b) is it reasonable to expect a single person (whatever his income to tithe) and excuse a person who is married and has seven children of school and college age? (c) is it reasonable to expect a person to tithe who has the responsibility of caring for an aged parent or relative who is without means? Does Scripture speak to such situations?
- 6. Is it Christian "to save" money?
- 7. How does Saint Luke "save" money?
 - -- creative printing
 - -- volunteer help
 - -- certain salaried staff who could command far more financial remuneration elsewhere

- -- volunteers who serve as Financial Secretary
- -- the Saint Luke Bus
- -- pastors' wives who make themselves readily available at any hour to meet certain needs
- -- since half of the congregations of the Synod have a membership somewhat less than 590, and each is served by one pastor, Saint Luke (numbering in excess of 2,000 confirmed members) has two pastors. Some congregations our size have four full-time pastors on the staff
- by certain staff members taking on additional duties and assuming responsibilities over-and-above their original nortfolio
- -- by conducting its own stewardship campaigns
- 8. Does Saint Luke have many people who tithe?
- 9. Why do some people give generously to the church and others do not?
- Speaking of tithing - why do some people tip a waiter an amount that considerably exceeds their weekly offering - - and think nothing of it?
- 11. Why do some people object to the church talking about money?
- 12. Are people who are poor managers of their money less Christian than those who can handle money well?
- 13. What is to be said in favor of tithing?
- 14. Should our congregation sponsor a series of informal meetings dealing with "The Christian and His Money" in an attempt to provide wise financial counseling? We offer guidance in how to study the Bible . . . how to pray . . . how to worship . . how to protect one's health . Ought we to offer similar instruction regarding the proper use of money since "the love of money is the root of evil"?

"Talk it Over Sessions" - with the Pastors

- from a Christian Perspective
 - an attempt to provide practical answers to certain questions

Regarding Burial Practices

- 1. What constitutes a so-called "Christian Burial"?
- How does one decide how much to spend for a burial?
- 3. How does one choose a mortician?
- 4. What value should a Christian place on the visitation?
- 5. Should children view the deceased? Should they attend the Funeral Service? Should they witness the internment?
- 6. What about cremation?
- 7. Where should the Service be held?
- 8. Should an eulogy be given?
- 9. Should the casket be open or closed during the visitation?
- 10. Who should go to the cemetary?
- 11. Why do we use a Pall?
- 12. How should a Christian express sympathy?
- 13. When is the "best" time for a Funeral Service?
- 14. Should the bereaved go directly to the grave site or should the commital take place inside a cemetary Chapel - "
 - a sheltered area?
- 15. What is the difference between a "Memorial" Service and a regular Funeral Service?
- 16. How often should a person visit the burial site of a loved one?
- What is to be said for remembering a loved one by making contributions to a Memorial Rund at certain seasons and anniversary times?

+

THE OUESTIONNAIRE

YOUR WORLD

You have been selected to render a very important service to the Church and to the whole Christian community. You are being asked to take part in an important study. A top-flight group of social research experts have provided advice and counsel on the methods and findings so that they will be of the highest scientific standards.

Absolutely Confidential

The poll is as secret as your ballot. You will not be identified personally in any way. We want to know exactly what you think about each question or statement, but we do not want to know your name.

So, please do not write your name on it anywhere.

How to Fill out the Poll

The mechanics of the poll are simple. They are indicated at the top of the first page. Please give to each question only the answer that you really believe, not what you think may be the <u>correct</u> or <u>Christian</u> answer. Your own opinion is what really counts. If you do not know, you will always have the choice of marking <u>Don't know</u> or <u>Uncertain</u>. But please mark each question, even if you have to guess. Do not write anything else.

There is no rating for this, there is no high score or low score, or good or bad or average. It is simply an expression of what you think and what you feel. It is not as long as it looks. Folks who have already taken it say it can be filled in between 30 - 45 minutes.

| | <u>A</u> | <u>D</u> | <u>u</u> |
|---|------------|--------------|----------|
| If you $\underline{\text{Agree}}$ with a statement, check the space under the column headed \underline{A} | x | | |
| If you $\underline{\text{Disagree}}$ with a statement, check the space under the column headed $\underline{\text{D}}$ | | _ <u>x</u> _ | |
| If you are $\underline{Uncertain}$ about a statement, check the space under the column headed \underline{U} | | | x |
| That is all you have to do. Please do not skip any. Ch closest to how you feel. | eck the co | lumn which | is |
| WAR AND PEACE | ٨ | n | <u>u</u> |
| War is justified when other ways of settling international disputes fail | <u>A</u> | <u>D</u> | |
| It is all right for United States troops to serve under officers of another country appointed by the UN | | - | |
| Military action is justified to stop aggression as in Korea | | - | |
| The USA and Russia cannot live side by side without fighting | | | |
| War is justified when one has been attacked | | | |
| Special prayers for peace do not help to prevent war | | | |
| War is never justified under any conditions | | | |
| The USA has done all it can to make peace with Russia | | | |
| War cannot be avoided in our present time | | | |
| The USA should turn the Viet-Nam war over to the UN | | | |
| The USA has no business being involved in Viet-Nam | | | |
| The USA should drive for an unqualified military conclusion in the Viet-Nam conflict | | | |
| The USA should negotiate now for a cease-fire and withdrawal of US troops | | | |
| WORLD PROBLEMS | <u>A</u> | <u>D</u> | п |
| It would be a good thing if the UN were someday replaced by some kind of world government | | | |
| The United Nations is not worh the money we in the United States have spent on it | | | |

| | <u>A</u> | D | U |
|--|----------|----------|----------|
| The United States should not spend money to help "under-developed countries" raise their standards of living | | | |
| The Church should actively encourage its members to support the UN | | | |
| The spread of international communism would not be stopped even by finding new ways to bring social justice to all people | | | |
| The immigration laws should be changed so that the quota system does not favor certain nations as opposed to others | 1000 | | |
| The United States should appoint an ambassador to the Vatican | | | |
| The United States has already admitted too many refugees since the end of World War II | | | |
| The USA through its assistance program to under- developed countries (AID) should help only those people who put into effect birth control practices | | | |
| The USA when it provides assistance to other countries should influence the government of those nations, even to the extent of working for the election of officials who are definitely pro-American | | | |
| NATIONAL PROBLEMS | <u>A</u> | <u>D</u> | <u>u</u> |
| Nowadays people are more afraid to speak their mind on controversial social issues | | | |
| The names of people receiving public relief should be made available for anyone who wants to see them | | - | *** |
| There is no room in the Church for people who believe in communism | | | |
| It is all right for school boards to say what books on controversial social issues their students should read in school | | | |
| Lutherans should recognize the right of conscientious objectors to refuse to bear arms | | | |
| Lutherans must take a bold stand in protecting freedom of speech even for people whose views are "unpopular" | **** | | |
| | | | |

| | <u>A</u> | D | <u>U</u> |
|---|----------|----------|----------|
| Lutherans have a moral obligation to give financial and other assistance to conscientious objectors who need it | _ | _ | |
| Lutherans should be willing to allow people freedom of speech even though they speak reck-lessly | | | |
| COMMUNITY PROBLEMS | <u>A</u> | <u>D</u> | U |
| Aside from preaching, there is little that the Church can do about social and economic problems . | | | |
| Government funds should be used for support of parochial or religious schools | | | |
| The most important thing to teach children is absolute obedience to their parents | | | |
| Poverty tends to weaken the faith of the Christian | | | |
| The main responsibility for giving children a moral and ethical education rests with the church school rather than with parents | | | |
| The Church should have a special missionary program for workers in industrialized areas | | | |
| It is right to expect a higher standard of behavior from public officials than from private citizens | | | |
| The Church should stick to religion and not concern itself with social and economic problems | | | |
| Alcoholism is caused by moral weakness | | | |
| People who go around talking about equal rights for "this group" and "that group" are making a mountain out of a molehill | | | |
| It is proper for the Church to state its position on practical political issues to the local, State, or the national government | | | |
| Alcoholism is a disease and should be treated as such | | | |
| Protestants and Roman Catholics should be allowed to intermarry freely | | | |
| It is all right for a minister of a Protestant Church to preach in my local parish church | | | |
| It is all right for a Lutheran who marries a Roman Catholic, to agree to let their children be brought up as Roman Catholics | | | , |
| | | | |

| | A | D | U |
|--|---|----------|----------|
| Lutherans through their own congregation should be officially represented at and speak in support of conferences and proposals leading to Open Housing, Job Opportunity, Equality among races | | <u></u> | |
| White people are also to blame for the rioting in our cities | | | |
| MAKING A LIVING | | | |
| The Church has no responsibility to try to bring about more active co-operation between labor and management | A | <u>D</u> | <u>u</u> |
| - | | - | |
| If the majority of workers in a plant decide to join a union, then the others should join, too | | | |
| White collar workers should be encouraged to organize for their economic security | | | |
| Workers should be allowed to strike in defense industries except in time of war | | | |
| The government should protect the right of workers to organize into unions | | | |
| It's a good idea for people to work even if they don't have to do so for a living | | | |
| If wages are controlled, then profits also should be controlled | | | |
| In peacetime, it is best if the federal government does not interfere with private enterprise | | | |
| In disputes between management and labor, the unions seem to be right more often than does management | | | |
| In time of war, the government should have the | | | |
| right to tell industry what prices they can charge for their products | | | |
| In periods of national emergency like the present, industry should accept the need for more governmental control of its activities | | | |
| In time of war, labor unions must expect the government to control wages | | | |
| People who manufacture, distribute, sell or promote the sale of alcoholic beverages should not be con- sidered as engaging in an occupation compatible with the teachings of the Church | | | |
| | | | |

| , | A | D | U |
|--|----------|-----------|----------|
| People who are involved in any way with the gambling industry such as lotteries, betting, etc. should not be considered as engaging in practices compatible with the teachings of the Church | | | |
| GENERAL There's no use writing to public officials because they are not really interested in the problems of the average man | <u>A</u> | <u>D</u> | <u>u</u> |
| What this country needs most is a few courageous, tireless, devoted leaders in whom the people can put their faith, <u>more</u> than it needs laws and political movements | - X | | |
| Alcoholics Anonymous is doing what the Church ought to be doing to help alcoholics | | | |
| Nowadays a person has to live pretty much for today and let tomorrow take care of itself | | | |
| No weakness or difficulty can hold us back if we have enough will power | | - | |
| These days a person doesn't really know on whom he can count | | | |
| In this country, people of different colors and religious beliefs are treated pretty much equally | | | |
| It is hardly fair to bring children into the world the way things look for the future | | | |
| Any good leader should be strict with people under him in order to gain their respect | | | |
| The true American way of life is disappearing so fast in the USA that force may be necessary to preserve it | | - Andrews | |
| In spite of what some people say, the lot of the average man is getting worse, not better | | | |
| In order for us to do good work, it is necessary that our superiors outline in detail what is to be done and exactly how to go about it | | | |

| People of different races should: Not be treated any differently Be seated in special sections Have their own parish churches | of the churc | ch | : | Theck one) |
|---|------------------------------------|-----------------------------|-------------------------|---|
| The sale of alcohol should be: Unregulated but licensed Regulated | | | : | Theck one) |
| Compared with the general population officials are: | , the ethics | of most g | | heck one) |
| Higher | | | • | |
| Lower | | | | |
| The Lutheran Church is best describe | d as a Churc | ch for the: | (0 | Check one) |
| Upper class | | | | |
| Middle class | | | | |
| Lower class | | | | |
| No one of these | | | • | |
| Individual parishes often co-operate social service programs. Do you thid on any of the following: It is all r services with Protestant churches of Including Holy Communion Excluding Holy Communion | nk your chuight for my any denomin | rch should church to nation | go beyond hold joint ((| this and t worship Check one) the labor |
| unions and industry each has a d say each is doing an excellent, a go | ifferent jo od, a fair | b to do. I or a poor j | n general ob: | , would you the following) |
| Excellent | Good | Fair | Poor | Don't Know |
| Schools | | | | |
| Federal Government | | | | |
| Unions | | | | |
| Industry | | | | |
| The United States Government policy has been: To refuse admission to all ref To limit the number of admissi To admit anyone who wants to d | ugees | | | ld War II Check one) |
| Have you read anything or attended a | lecture on | any of the | followin | g topics: |
| The appointment of an ambassac | lor to the V | (Check ead | | aia) |
| Public funds for parochial sch | | | | |
| | | | | |
| The Ecumenical Movement Corruption in Government | nools | : : : : : | :: | |

| The Lutheran Church in America has prepared statements on the following: Yes No Don't Kno | กษ |
|---|----|
| Poverty | |
| Capital Punishment | |
| Church and State | |
| Vietnam | |
| Prayer and Bible Reading in the Public Schools | |
| Conscientious Objection to Military Service | |
| Marriage and Family | |
| The quota system in the USA immigration law permits entrance of: (Check one An equal number of persons from each nation |) |
| A number in proportion to the number of their fellow | |
| countrymen in the USA prior to 1890 | |
| Don't know | |
| Do you know the names of your Yes No | |
| United States senators | _ |
| Representatives in Congress | |
| Symod President | _ |
| L.C.A. President | |
| How actively do you feel you participate in the life of the community: (Check one |) |
| Very actively Fairly actively To some extent | |
| Fairly actively | |
| To some extent | |
| Many parishes co-operate with other churches and religious groups for social planning, civic improvement, and for fellowship. Do you think your church should co-operate in this way with any of the following: (Check each one you approve) | |
| Interfaith organizations | |
| Your local council or federation of churches | |
| Jewish congregations | |
| Eastern Orthodox Churches | |
| Protestant Churches | |
| The Church nationally has taken a strong stand for freedom of conscience, speech, and worship | |
| Yes | |
| No | |
| Don't know | |
| Which of the following would you say has had most influence on your social ideals or opinions? (Check only on | e) |
| Just going to church | |
| Listening to sermons | |
| Reading a non-religious book | |
| Other, please say what | |

| 9 |
|--|
| In the next election, some important problems will face the country. Which two of the following are most important to you in making up your mind how to vote? Which two are least important? |
| How our relations with Russia should be |
| handled |
| should be handled |
| up more |
| business more |
| concern |
| How to reduce crime |
| How to end the Vietnam War |
| Everyone's ideas change from time to time. Would you say that your Church has played any part in changing your opinions? (Check one) Yes, the Church has changed my opinions a great deal |
| Yes, the Church has changed my opinions |
| somewhat |
| opinions |
| No, I don't think the Church has changed my opinions |
| It is proper for your parish to: (Check $\underline{\text{Yes}}$ or $\underline{\text{No}}$ for each statement) Yes No |
| Encourage its members to study political issues |
| and candidates |
| political action |
| Urge citizens to vote |
| Have some effort on the Sunday before |
| Election Day to get out the vote |
| Endorse candidates for office |
| Encourage the minister to discuss political issues from the pulpit |
| issues from the purple |
| Is it all right for the clergy to speak out on: |
| (Check $\underline{\mathrm{Yes}}$ or $\underline{\mathrm{No}}$ for each statement) $\underline{\mathrm{Yes}}$ No |
| Birth control |
| Labor legislation like the Taft-Hartley Law |
| Political corruption |
| Prayers in schools |
| |
| YOU, YOUR CHURCH, AND YOUR COMMUNITY |
| Is there a Christian Social Relations group in your local parish church? |

No Don't know .

| If so, are you a member of this group? | Yes |
|--|--|
| | NO |
| How frequently do you attend the meetings of this | group? (Check one) |
| Every meeting | |
| Occasionally | |
| Rarely | |
| Are you active in the program of the group when yo | ou do attend? |
| | Yes |
| | No |
| Does your parish church provide any special service | ces for the aged? |
| boes your parish charen provide any opened and | Yes |
| | No |
| | Don't know . |
| (Charle on | ab corrigo provided) |
| If yes, what services are provided? (Check each Visiting | en service provided) |
| Providing supplies | |
| Financial aid | |
| Books | |
| Entertainment | |
| | |
| Have you done any of the following things to expre | ess your opinion about |
| the activities of people who try to suppress free | (Check what you did) |
| ** *** *** | |
| Written a letter | |
| Other: please say what | |
| | |
| | |
| | (Check one) |
| Did you vote in the last presidential election | Yes |
| | No |
| | Don't remember |
| | |
| Did you vote in the last local election? | Yes |
| | No · · · · |
| | Don't remember |
| Have you done anything yourself which you think w | ould help prevent war, |
| even little things? | Yes |
| | No |
| If yes, what have you done? | |
| | |
| | |
| Have you done any of the following in the past tw | o years: (Check Yes or No for each) Yes No |
| Contributed clothing for overseas needy | |
| Sent a CARE package overseas | |
| Purchased a UNESCO gift coupon | |
| Given blood to the American Red Cross | |
| Given money to the American Red Cross | |
| Given money to the local Community Chest . | · · · · · |
| Given money to the local Community Chest . | |
| Served as a volunteer in a social service a | igency |

| As you read the newspapers, do you find news of the United Nations: (Check one) Very interesting |
|---|
| Is there a group in your community which actively supports the UN: (Check one) Yes No Don't know |
| If so, are you a member of this group? Yes |
| Has your parish or any group in the parish participated in voluntary community efforts to improve or affect social relations or conditions in the following areas? (Check) |
| Slums — — Health facilities — — — — — — — — — — — — — — — — — — — |
| In which of these did you personally participate? (Check the ones you did) Slums |
| The services provided by my parish church for the aged (Check one) Are as good as can be expected |
| Have you read any pamphlets or books on Christian Social Relations topics? |
| If so, can you name one or two that you have liked especially? |
| Do you belong to any group interested in promoting better relations between racial and religious groups? |
| No |
| Have you attended any lecture, discussion group on a social topic in your parish church within the last two years? Yes |
| Comments, if any: |
| If you wanted advice or information about a difficult community problem (not necessarily a family problem), would you do any of the following? (Check each one you would do) |
| Go to your minister |

| What magazines do you read more or less regularly? (Write the names of t magazines, below) | <u>he</u> |
|--|-------------------|
| | |
| Are there any clubs or associations that you belong to or attend: (Check $\frac{\underline{Yes}}{\underline{No}} \cdot \cdot \cdot \cdot \cdot \cdot \cdot = $ | one) |
| What kinds of clubs and other organizations do you belong to in the Churcas Women of Saint Luke, the men's group of the church, Altar Guild, etc., the community, such as trace union, political club, sports, Community | and in st, Red |
| (ruii name) | |
| 1 | |
| Check proper box below for each organization | |
| How frequently do you Do you hold a attend meetings? Do fice in the cl | |
| Regularly Irregularly Never At present? Have Yes No Yes | you ever? No |
| 1 | |
| How often do you attend church? Almost every Sunday | (<u>Check</u>) |
| How often do you receive Holy Communion? About once a month | (Check) |
| Are you a member of any of the following? Rotary Chamber of Commerce Lions Kiwanis | |

| Are you a member of a labor union? | <u>Yes</u> |
|---|---|
| If so, is it CIO | (Check |
| Is any member of your family a member of a labor union? | <u>Yes</u> |
| If so, is it CIO | |
| SELF PORTRAIT | |
| Let's paint a picture of you in facts and figures. Our that the following information about each person is abs are to understand the answers you and the others who tagive. There is nothing here which will tell who you ar please fill out each of the following or else our whole (Check the correct answer on all the following): | olutely necessary if we ke part in this experimen e or where you are. So, |
| Male | :::::: <u>—</u> |
| How many children are in your family? None | |
| How many of these children are twelve years of age or y None | |
| Are you gainfully employed? $\frac{Ye}{Nc}$ | <u> </u> |
| Are you a housewife? Ye No | <u> </u> |
| What is your present occupation? Please say what you a your job title | |
| | |
| What was your father's occupation when you were about f | irteen years old? |

| If you are not employed, are you A student | |
|---|--|
| If you are not head of your home (household), is the head now employed? $\underline{\underline{Yes}} \cdot \cdot \cdot \cdot \cdot$ | |
| <u>No</u> | |
| If head of household is working, what is his present occupation? | |
| | |
| Your annual income falls roughly into which of the following: | |
| \$2,000 or less | |
| | |
| \$6,001 to \$7,500 | |
| \$7,501 to \$10,000 | |
| \$10,001 to \$15,000 | |
| \$15,001 to \$25,000 | |
| Over \$25,000 | |
| Your education was: | |
| Some grammar school | |
| Finished grammar school | |
| Some high school | |
| Finished high school | |
| Some college | |
| Finished college | |
| More | |
| In what country were you born? The USA | |
| Other; give the name | |
| Did you grow up in a city, town, village or on a farm? (Check one) | |
| On a farm | |
| Village of 2,000 or less | |
| Town of over 2,000 to 10,000 | |
| Small city over 10,000 to 100,000 | |
| Large city, over 100,000 | |
| In what country was your father born? The USA | |
| Other; give name of country | |
| Have you lived in the community where you now are all your life? | |
| <u>Yes</u> | |
| <u>No</u> | |
| If not, how long have you lived here? (Check one) | |
| Less than 4 years | |
| 4 to 9 years | |
| 10 to 19 years | |
| 20 | |

| Which | | g is your age group? | (Check one) | | | |
|---|------------|---|-------------|--|--|--|
| | | | | | | |
| | 22 to 29 | | | | | |
| | 30 to 39 | | | | | |
| | 40 to 49 | | | | | |
| | | | | | | |
| | | | | | | |
| | oo or over | | | | | |
| By and large, do you think of yourself as being of the working class, the upper | | | | | | |
| | | s, or the middle class? Of which of these g | | | | |
| consider yourself a member? (Check one) | | | | | | |
| | Working | | | | | |
| | Upper | | | | | |
| | Lower | | | | | |
| | | | | | | |

PASTOR LIKENS 'LOWLY' PETUNIA TO PEOPLE WHO DO THEIR PART WITHOUT PRODDING

By George A. Reinke

I think it's time someone said a kind word about petunias. In these days every gardner is eager to show his dahlias, or roses, or lilies, but I have never had anyone invite me into his yard to look at petunias.

Our conservatories hold flower shows featuring the earliest tulip to the last poinsettia, but no one ever exhibits a petunia. Our brides carry flowers ranging from edelweiss from the mountains, to lilies of the valley from the swamps, but no bride would consider carrying a petunia.

Everyone ignores the petunia--but the bloomin' thing goes right on blooming. It's time someone appreciated it.

Perhaps ministers are unusually sensitive to flowers because they remind them of people. In fact, any group of people has about as many varieties of "plants" as does a carden.

Every group has its "roses," which must be handled with kid gloves to avoid pain and hurt.

Every group has a few "azaleas" which will produce only if the soil and sunshine are exactly to their liking.

Every group has its "iris" which are quickly susceptible to rot if they are not constantly in the sunshine.

We could go on and on--from the "asters" that wilt, to the "snapdragons" that rust. There are the shrinking "violets" who need to be encouraged; the stubborn "glads" who simply cannot be bent once their stem is formed; the regal "chrysanthemum" which stands out in any crowd and fits into a situation only if it is in command; the tender "morning glory" which blooms in splendor at the beginning of a day but fades at noon. Every variety of people needs some special attention to make it bloom--except the petunia.

Perhaps now you understand why petunias are so dear to a minister's heart. They are those persons who go right on doing their part without any special attention. No one fusses over them or pampers them or cultivates them. No one praises them for their dependability or loyalty.

But like the petunia in the garden, they don't seem to mind. They contribute their effort without expecting to win a blue ribbon. They give of their beauty without begrudging the demands of others. They cause no trouble. They create no commotion. Like the petunias, they just keep blooming the very best they can.

It takes all kinds of people to make this world. Every minister knows that some varieties will always need special attention to help them bloom. He expects that. There are always those who need extra encouragement. There are always those who want to be recognized for every deed they do. There are always those who want to feel important. This is all in day's work but when that day is finished and has been especially difficult and disappointing, there rises from the quiet of the Pastor's study a very simple prayer, "Dear Lord, thank you for the petunias!"

THE DEATH OF CHARITY

(An article in CROSSROADS by Dr. Ganse Little, pastor of the Presbyterian Church, Pasadena, California)

"How We Spend Our Money"

In the far country, the Government has to make all of us do what most of us will not freely do for the rest of us. In the far country, the first duty in life is to look after Number $O_{\rm ne}$, and Number $O_{\rm ne}$ has a curious habit of finding out that he takes more and more looking after. We come to the point where no man gives unless he is compelled to do so. And then he argues against even that! We are past masters at rationalizing the death of charity in our midst. "The Government takes so much, there isn't anything left to give voluntarily," we say. But here are some facts, not contrived by starry-eyed idealists or sociologists, but by a hard-headed firm of management consultants who recently spied out the land with regard to the way people are spending their discretionary income in the far country of the U.S.A., past, present, and future. The future looks rosy indeed:

"Discretionary income, the income available after paying for the necessities of life, will rise much more than proportionately, since need levels will not increase as rapidly as will the means of satisfying these needs. By 1970, discretionary consumer income is projected to increase at least 200 per cent over the 1957-1959 levels. After outlay for food, apparel, rent, medical care, and mortgage and installment debt repayment, this available remaining portion of income is the source of charitable and religious contributions, as well as other nonessential personal expenditures."

The past few years have been rosy too! "Aggregate Family Personal Income" in this country has made major shifts in the period 1944-1957, the last year for which statistics were available when the report was prepared, as follows:

| | | 1944 | 195/ |
|-------|--------------------|-------|---------|
| Below | \$6,000 | 66.2% | 33.7% |
| | 6,000 - \$15,000 | 23.8% | 47.2% |
| | 15,000 - 50,000 | 7.6% | 19.1% |
| | 50.000 - and above | 2.4% | 17. T/0 |

But the best is yet to be: the management consultants showed at the beginning of 1960, that "only one family in seven now enjoys an income level equal to what is projected to be the average family income in 1970."

Now, how do the citizens of the far country spend their additional discretionary income? The following items of "Personal Consumption Expenditures" for the depression year of 1933 are compared with the expenditures in 1957:

| | 1933 | 1957 |
|------------------------------------|------|-------|
| Durable Commodities (refigerators, | | |
| washing machines, TV sets, etc.) | 7.5% | 14.0% |
| Transportation (automobiles) | 8.6% | 12.8% |
| Private Education and Research | 1.0% | 1.1% |
| Religious and Welfare Activities | 1.9% | 1.3% |

The management consultants report the obvious:

"More and more consumer discretionary income is being spent for recreation, transportation, and other 'luxury' goods and services. This indicates that the average citizen is not increasing his religious and welfare contributions \underline{in} proportion to his gains in personal income."

Quito the contrary! The citizens in the far country of the good old U.S.A. gave a third less to religious and welfare activities in proportion to their discretionary income in 1957 than they did in the depression year of 1933!

Compelling Necessity

Those figures are devastating. In the light of these figures, the fact that many local and state Councils of Churches are operating at a deficit is unpardonable. In the light of these figures, the fact that in the year of our Lord 1960 we Preshyterians did not increase our giving to the Kingdom of Jesus Christ on earth in sufficient amounts even to take care of the inflationary cost of doing the same job in 1950 that we did in 1959 is inexcusable. We rationalize: We can't give more because taxes are so high. The facts are all the other way. We are using a larger and larger proportion of the discretionary income that is still ours upon ourselves! And all the time we are in mercy the recipients of the love of God who gave us our stake in life, who gave us the brawn of arm and the power of mind and the grace of innumerable people who have helped us from the beginning till now. We then "gather all we have," as did the prodigal son, and we move into the far land where we say, "I'll take care of Number One, and that's all." The inevitable result is that in the far country we have to compel one another to do what we do not want to do, namely, to give -- and here is where the Government comes in!

Some people in this country believe more strongly than others that the Government has to come in and that the Government is going to come in with increasing power and increasing authority. But to believe that such action is necessary is not to say that this is the wisest course or the best course. It isn't; for when the Government moves in and takes over charity, look what happens. People no longer give because they want to give, and the people who receive security at the hands of the Government knew that the taxpayer didn't want to give it in the first place; therefore there is no particular reason for them to be grateful. And so, as one writer has put it, "The only thing we have eliminated are those two detestable virtues of love and gratitude." This is what Paul warned about: "If I give away all I have,...but have not love, I gain nothing" (I Cor. 13:3).

AS A READER of <u>Our Sunday Visitor</u>, I usually scan with more-tham-ordinary attention the column prepared by Bishop James P. Shannon. The January 19, 1969 issue carried his perceptive and incisive discourse that's reproduced below. It's a good and constructive thing he offers us. Let iconoclasts give him a second look; as all others take heart.

R.S.

THE BUILDER NEEDS A PLAN

How does one build a better world? Is it possible to get a fresh start in some unspoiled place? Does one begin all anew or use existing materials? Is the past all bad and the present all corrupt? These are a few questions modern revolutionaries should ask themselves as they go about the systematic demolition of the present structures in church and state.

It has never been hard to be a wrecker. A club, a wrench, a stick, a rock -any blunt instrument will do. But building is another matter. It requires vision,
planning, coordination, patience, discipline and skill. A good name, a good building, a good college, a good company cannot be constructed over the weekend. But
they can be damaged seriously, if not irreparably, in a short time -- by any blunt
instrument wielded by a deliberate wrecker.

Among civilized men builders of every order have been honored as men who add to the value of human heritage. True, wreckers are regularly necessary to clear the landscape of structures, procedures, or programs which hinder progress. But their wrecking is useful only as a prelude to later building. It is never an end in itself.

A good builder should have an eye for how much of the old structure is still solid, what is its life span, and just how long it should survive. In this sense every master builder is one-part wrecker. But his demolition is really site-clearing for new building. If he is philosopher enough to know about Ockam's Razor ("Entities should not be multiplied without necessity") he will try to use all of the present structure that is usable and viable. He does not build for exercise. And he does not demolish for pleasure. He always has a plan. His purpose is to improve, refine, reform, renew, or to replace. His end is not pure destruction.

In a famous series of essays to his son, J. P. McEvoy once cautioned the boy to listen more attentively to men who had solutions for problems than to those who merely knew that something was wrong in the system (world-church-parish-party-diocese-collego).

It is really no great feat to find the flaws in one's spouse, boss, partner, ally, enemy, or critic. It is a feat of some value to be able to conceive a series of possible solutions to urgent problems, to choose the one most likely to succeed, and to bring it to completion by sound planning, patience, hard work, and perseverance.

In the eyes of guerrilla warriors these may be pedestrian virtues. But after he has exhausted his supply of hand grenades, abandoned his sniper's roost, and come down out of the hills to pitch in on the task of reforming society, even the guerrilla must learn these modest skills of construction.

It is at this stage of challenge that many a revolutionary has bit the dust. Pancho Villa, Emilio Zapata, and Fidel Cestro have all learned that it is fer easier to roam the hills, picking one's targets, sniping from the bush, and lobbing shells into the marketplace than it is to take charge, balance the factions, bear the heat, stay in the kitchen, meet the schedule, and to perfect the art of doing what is possible, fair, and just with means and personnel that are always less than ideal. Life in the hills is vestly more satisfying, beard, boots, dirad all, than life at the desk, clean cuffs, smooth checks, neat nails, and all.

There comes a time, however, when the revolutionary must pass beyond anger at what is wrong and start to plan how he would change the system for the better. He must at some time start to build and when he does he needs help. He cannot build alone. He needs allies, support, cooperation. To get these he must win the allegiance of other men who are willing to share his vision and his burdens and his dreams, and who are also ready to work shoulder to shoulder with him in the long, slow, painful process of building a team to do a job which is necessary but difficult.

The virtues of the guerrilla begin to wear a little thin at this point and he longs for the good old days when his old challenge was to hunt new targets and replenish his crmo. The real test begins after the streetfighters have banished the president, gutted the buildings, cut the power, blockaded the drives, and taken full possession of the campus or the country. Then what? Where do they start?

There is no such thing as a new frontier of unspoiled terrain on which to build a brand new world. There is only this old world, ailing, wobbly, limping, and wheezing along with a chitty-chitty, bang-bang. And the question before the house for men of good will for all ages is how do we build on what we have. To destroy all that we have is to velcome disaster.

The kind of leader in desperately short supply at all critical points of history, including the present point, is the kind wise enough to stand on the shoulders of his predecessors and shrewd enough to know that it is not really necessary for man in every age to duplicate all the classical errors of his forbears.

* * * * *

THE MAN WHO MEETS A NEED

I have just been reading a newly published book entitled The Minister's Prayer Book by John Doberstein. This book does three things. It gives the minister a scheme of devotion for his own life; it provides him with a series of great prayers for the preparation of his ministry; and it collects a large number of passages on the work of the ministry on which the minister may meditate and feed and kindle his soul.

This is in fact a most unusual and a most valuable book; and in what follows I have taken the illustrations from it. The question I want to ask is: What would you say is the great characteristic of the work of a minister of the Church?

(i.) Raymond Calkins tells how in the old provincial town of Saumur in France there stood the great and ancient Roman Church of St. Poter. At its entrance in the pre-war days there stood a placard the object of which was to challenge young men to enter the ministry. The placard said: "There are just four days in anyone's life: birth, confirmation, marriage, death. Would you not like to be the one who would be needed on all four of these days?"

The one who would be needed here should be the first great characteristic of the ministry. The minister is a man dedicated to the needs of men. He is involved with his people in the great moments of joy and of sorrow; like Ezekiel, he sits where they sit. His people need him in their joys and in their sorrows alike. The true minister is one who is needed by his people.

(ii.) On the arch of the gate on the seminary at Wittenberg there is an inscription directed towards students for the ministry. The inscription is a saying of Luther's: "Let no one give up the faith that God wants to do a deed through him." So then in the second place a minister is a man whom God wants to be used.

He knows quite well that of himself he can do nothing; but he also knows that God can do the most astonishing things with the most imperfect instruments and therefore he never loses the confidence that God wants to act through him,

Through Men

It is the fact that God must act through men. If he wants a deed done, he has to get a hand to do it; if he wants a word spoken, he has to get a mouth to speak it. So then a minister is a man whose one aim in life is to be used.

The minister is a man who wants to be needed and who wants to be used. Now clearly here are very difficult tasks. Here are tasks which no man can perform in his own unaided strength. So there is a third thing about the minister.

(iii.) One of the great Scottish preachers in the days of James the Sixth was Robert Bruce. "No man, since the spostles," they said of him, "spake with such power." Once Bruce was preaching in Larbert, as Adam Burnet tells. He was in the vestry before the service and some one was sent to fetch him when the time was near. The person who was sent returned saying that he did not know when Mr. Bruce would be free to come....There was Somebody with him, for he heard him many times say with the greatest seriousness that he would not, be could not, go unless he came with him, and that he would not go alone, but the

Other did not seem to answer. And when at last he came out of the vestry to preach, and after he had taken that service that day, it was said of him that "he was singularly assisted."

Here then is the third and the dominating fact about the minister. He is a man who, if he will have it so, is always singularly assisted. God does not call any man to a task, and then leave him alone to do it. With the vision comes the power; with the call comes the strength.

Ministers and laymen should now and again set before themselves the ideal of the ministry. The image of the ministry can so easily become that of a man busy scurrying round attending committees and running the organisations of the congregation, in such a rush that he gets his visitation half done and his sermon half prepared. The ideal of the ministry is a man whom people need; a man whom God can use; and a man who can meet the need of people and answer the challenge of God because he is at all times singularly assisted by the presence of his Lord.

- - from a clipping in the BRITISH WEEKLY

If in our imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see:

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christian churches, and 24 would not. In the town as a whole, about 330 people would be classified as Christians, and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians, and more than 230 would be Roman Catholics. At least 80 people in the town would be believing Communists, and 370 others would be under Communist domination.

Classified as to skin color, 303 people would be white, and 697 would be classified as "nonwhite." The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would have 15 times as many possessions per person as all the rest of the people. On an average, they would produce 16 per cent of the town's total food supply, but would consume all but 1.5 per cent of what they raise and keep most of it for their own future use . . . since most of the 940 non-Americans in the community would always be hungry and would never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of wast food reserves becomes readily apparent, particularly in view of the fact that Americans already eat 72 per cent above the maximum food requirements . . .

Of the community's total supply of electric power, the 60 Americans would have 22 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel; and 50 times as much in general equipment of all kinds. Of the 60 Americans, the lowest income groups would be better off then the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, such as South America, South Africa, and Australia, and a few wealthy Japanese, literally most of the non-American people in this imaginary compressed community would be ignorant, poor, hungry, and sick. Half of them would be unable to read or write.

Moreover, half of the people in this community would never have heard of Jesus Christ, or what he taught, and for what he lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikita Khrushchev, and other Communist leaders.

In view of these facts, it is interesting to contemplate that the average Christian American family would be indirectly (through taxes) spending at least \$850 each year for military defense and less than four dollars a year to share their Christian faith with the rest of the people in the community.

Out of lis average income of \$2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than \$55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace on earth and good will among men.

(October 21, 1959)

DOES THE WORLD OWE YOU A LIVING?

"Often we hear the plaintive cry of the teen-agers:

"WHAT CAN WE DO? WHERE CAN WE GO?

"The answer is . . . GO HOME!

"'Ang the storm windows, paint the woodwork. Rake the leaves. Mow the lawn. Shovel the walk. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job.

"Help the minister, priest or rabbi, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. Study your lessons. And then when you are through - and not too tired - read a book.

Your parents do not owe you entertainment. Your village does not owe you recreation facilities. The world does NOT owe you a living. You owe the world something. You owe it your time and energy and your talents so that no one will be at war or in poverty, or sick, or lonely again.

"In plain simple words: GROW UP; quit being a crybaby; get out of your dream world; develop a backbone not a wishbone; and start acting like a man or a lady.

"Responsible adults are tired of nursing, over protecting, over helping, appealing, begging, excusing, tolerating, denying themselves needed comforts for every whim and fancy, just because your selfish ego instead of common sense dominates your personality, and thinking, and requests."

PALM SUNDAY 1971

RA 1971 steet

THE SERVICES:

- The Services in 1971 gave a "hurried touch".
 - make room, hereafter, for brief greeting or announcement from lectern. This could come after the creed and before the middle humn.
- The Services in 1971 lacked a "certain verve" at the outset.
 - . hereafter, begin with processional hymn.
 - . the liturgy can be spoken effectively. It does save some time - and gives a "different" character to the service. The introit and Gloria Patri can be omitted for this day.

DISTRIBUTING PALMS:

- Those distributing palms should not be acolytes or crucifers used in the service just concluded.
 - . . they rush too much to get to their post.
 - Should pairs be distributed by members of the Altar Guild ?
 - . . choose them especially for this responsibility and train accordingly.
 - At least <u>six</u> people should distribute at the close of each service.
 - a set of two people for each of the three exits:

Enclosed Porch exit Dale Drive Porch exit Red Door exit

 People should stand outside the doors in order to facilitate "traffic" flow.



"SALT OF THE EARTH"

or

"THE CHRISTIAN SECRET OF ZEST"

TEXT:

"... You are the sait of the earth; but if the sait has lost its savor, wherewith shall. It be saited? It is thenoeforth good for nothing, but to be cast out, and to be cruden under foot of men ..."

Matthew 5:13 (King James)

"... You are the world's seasoning, to make it colerable. If you lose your flavor, what will happen to the world' and you yourselves will be thrown out and trampled underfoot as worthless ..."

Living Bible)

"... You are the earth's salt. But if the salt should become tasteless, what can make it salt again? It is completely useless and can only be thrown out of doors and stamped under foot ..." (Phillips Modern English)

". You are the malt for all mankind. But if salt loses its taste, there is no way to make it salty again. It has become worthless, so it is thrown away and people welk on it."

÷

(Today's English Version)

". You are salt to the world. And if saik becomes casteless, how is its saltness to be restored? It is now good for nothing but to be thrown away and troden underfoot. "" (New English Bible) Question One:

What is distinctive in each of the translations - - an interpretation or emphasis not struck by the others?

Ouestion Two:

What is shared in common by these

different translations?

Ouestion Three:

To whom were these words addressed? What was the occasion? By whom were these words spoken? Just who was He? What was He up to - - what was His objective in dealing with them?

Question Four:

Why this particular expression - figure

of speech?

Question Five:

What is salt? Name all the uses you can

think of to which it is put.

Question Six:

When you refer to someone as "the salt of the earth", just what is the compliment you wish to confer upon this person?

Question Seven:

When Jesus spoke these words He was establishing the fact that there is a certain quality which His followers are meant to possess, a quality so important that, if they lose it, they lose that essential something which gives them their worth to men and to God. Will you comment on this?

Question Eight:

Salt is frequently valued because of its purifying power: it is an antiseptic. How do Christians serve as a moral antiseptic, keeping the world from rottenness?

Question Nine:

Salt is frequently used to give flavor -taste to our food, to save it from
insipidity, to stimulate the palate, to
give zest to the appetite. How do Christians
carry into the world a zest for life; to give
people a relish for existence; to break into
the world with a tonic quality of spirit which
bunishes dullness and listlessness; help
people to lift up their heads in the midst
of depressing circumstances and to encourage
them to go on? How do Christians communicate
the secret of zest, of vitality, of interest,
of hope?

Question Ten:

As you focus on this one short statement made by Jesus, interpret its meaning by considering the emphasis to be given in turn to each of the underlined words:

"You are the salt of the earth!"

Question Elever:

What does this text tell us about the Christian in regard to himself, his relationships and his function, or work or task in the world today?

I Do not plan any extra-Lent activity in 1972

- ... no LCA President visitation
- ...no Cofield dinner
- ...no Father-Son Banquet

II Have Father-Son Banquet in Fall

III Prepare special folder

"Lent - Easter in Saint Luke Church 1972"

...mail in advance of Ash Wednesday

AL CONTRACTOR

IV Prepare special lecture series for Bieber Hall presentation

...either R.S. or Gettysburg Seminary professor

V Schedule Corporate Communion for "MEN ONLY!" - "WOMEN ONLY!" - - omit any reference to "boys" - "girls"

- ...personally enlist attendance on part of certain youth
- ...use key people to encourage reservations
- ...schedule speaker year in advance from our own membership

VI Schedule Corporate Communion for those in past four Confirmation Classes

- ...to have supper in Bieber Hall
- ...Wednesday night in Holy Week
- ...promote well in advance
 have special committee from among
- the youth to promote attendance

Casta Cre 1917

Some observations regarding the Easter Eve Vigil with the hope that we can improve on what we learned for next year--

- 1. Before the service, one choir mother, fully vested, wanted one chair put in the chancel to accommodate a choir member. People were already in the nave by this time; the chancel and nave were in total darkness. We enlisted the help of some ushers who were not certain what to do -- then she went and did it herself, disturbing the quiet mood set in the nave.
- The organist did not follow the order for the service as was gone over beforehand. The introit was to be read following the Passion History, while the Paschal Candle was processed. The organ drowned out any chance of using the introit during the entrance of the Paschal Candle.
- Members of both choirs did not have bulletins -- did not know the order for worship -- and especially could not participate in the opening spoken part of the service.
- 4. The choirs did not seem to know how to process or recess -- much confusion in the chancel when it came to the end of the service. Some of the youngsters went one way, some went another in leaving the choir area. This caused some to wait for their partner which caused gaps in the recessional.
- The choir did not know what to do about coming to the Communion rail for a blessing. Again, there was confusion among the boys and girls as to how to approach the altar, which way to return to their seats, etc.
- 6. Both choir mothers stood in the passage ways during the Communion Service. With people using the passage way for returning to the nave, this was unfortunate. Also, at conclusion of service, passageway doors were not closed by the ushers, so congregation could see choir mothers motioning to choir and giving directions, which were most distracting.
- 7. It is questionable whether choristers should sing two anthems during the offering - especially since one is long enough, and the second was so high the young voices could not reach the range of some notes. The first anthem sounded great -- the second was obviously not done as well.
- 8. Immediately after the service, the choir-master had arranged for a member of the congregation to bring in equipment for taping music and services on Easter Day. This equipment was set up in the sacristy with the necessary wires running across the floor, etc. Naturally, this had to be moved since this area was to be used for ushering people into the nave Sunday morning. It would have been less confusing if the choir master/organist would have cleared this ahead of time and worked out better arrangements for the equipment involved or suggested another date for such recording.

CONCERNING CHOIRS:

- Extra chairs for choir members should be eliminated in the passage-way between choir and communion rail.
 - Place extra chairs as needed in divided area in chancel - or preferably use chairs in Nave level.

SUNDAY SCHOOL:

Get word out to Sunday School people well in advance of the Sunday School schedule on Palm Sunday and Easter.

- Promote and encourage teacher attendance at worship
- Promote and encourage children to attend with parents.

HOLY WEEK NOTICES:

 Additional signs should be placed announcing Good Friday and Holy Week Services.

RIVICES.

QUESTIONS

Amies at 8-9-10-11-12

200 ret 200 re

- . are Five Services necessary on Falm Sunday?
- . . is eliminating Sunday School on Palm Sunday necessary?

PALN SUNDAY 1971

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QUESTIONS

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ADDITIONAL REFLECTIONS ON PALM SUNDAY 1971

...to be considered along with the attached evaluation sheet

Make certain that the service does not get a hurried touch!

......include therefore brief announcements between the Creed and the middle Hymn

Consider the possibility of singing

the entire Liturgy

......or preparing a special Order, including a Confession, Absolution, and Declaration of Grace

Consider the possibility of not eliminating Sunday School on this

dayreserve the elimination of Sunday
School only to Easter Day

OTHER REFLECTIONS ON HOLY WEEK:

Be sure to promote, three weeks in advance, Corporate Communion for Men and Corporate Communion for Women, Monday and Tuesday nights in Holy Week.

On Ash Wednesday, or shortly thereafter, decide on promotional material and strategy ...use of <u>Key People?</u>
...promote within the <u>youth program</u> the attendance of young men and women

Do not have Father-Son Banquet before Easter

If it must be separated from the

Mother-Daughter season, then have
Father-Son Banquet in Fall

GOOD FRIDAY - 1972

- Promote vigorously attendance well in advance of Holy Week
 - -- send out personal letters to certain families
 - -- prepare special folder or flyer for permit mailing
 - ..use photo and biographical data of preacher ..urge attendance at either service --afternoon or evening
- 2) Guarantee choir attendance at both times
 - -- enlist certain people specifically -do not simply use sign-up sheets. R.S. to follow-through here if RNC's efforts are not productive
- 3) Have Good Friday posters

 in corridor and both entrances
 ...place them on Palm Sunday.
- 4) Prepare special order for evening service ...eliminate the Hymn #81
- 5) To add a touch of variety to afternoon service consider the possibility of having a solo or duet to sing Hymn 81 instead of the congregation.

then we have it to be

Evaluation Material - Lent-Easter 1971

EASTER EVE VIGIL

- --- time for service...keep Easter Eve Vigil at 8:00 and much the same as the pattern for 1971
- --- procession...use in procession crucifer, torch-bearers, banner-bearer, pastors, only. The service does not suffer because there is no choir
- --- simplicity of the service plus the fervant singing of the congregation works out well
- --- torch-bearers...use of torch-bearers satisfactory
 ...choice of purple vestments satisfactory
 for torch-bearers
- --- last hymn should be dynamic...do not use 1971 selection
- --- Paschal Candle...paragraph on the purpose and the meaning of the Paschal Candle in Saint Luke MESSENGER
 - ...incorporate either a prayer or a paragraph on the Paschal Candle in connection with the Easter Eve Vigil lighting

EASTER DAY

- --- participants in procession, such as crucifer, torchbearers, banner-bearer, should be chosen well in advance. If possible the same participants should serve a maximum number of services.
- --- trumpeters...make absolutely certain that they are located in the most advantageous place ...free chancel area of chairs used by choir members
- --- carillon...Mr. Clawson to train in advance the person to play the carillon so that the community benefits from this as the people come and leave services

...carillon not to be played until after the 9:00 o'clock service has been concluded

- --- Vespers...special soloist worked out well
- --- choir...chief usher to be advised of reserved seats
 for choir well in advance of the service
- --- soloist...if soloist is used, such as Karen, ushers to be advised that no one is admitted to the Nave while she is singing

- --- bulletins...make certain that one person in particular knows where the supply of bulletins is so that there is an ample amount on hand, used or otherwise, for each service
- ---- <u>Easter lilies</u>...Parish Deaconess, come 1972, should be responsible for preparing the list and arranging for the distribution of Easter lilies to the sick and shut-in. This should not be the responsibility of the Staff Assistant.
 ...distributors to be selected well in advance
 - for this
- --- worship leaders...for overflow area to be chosen and trained for this purpose in sdvance ..in Luther Room as well as the Chapel
- ---- Sacristan...should check acolyte and crucifer before they leave for length of and arrangement of vestment
- --- congregational singing as they leave....if we are to follow this pattern, then organist should continue playing the hymn until 90% of the congregation have gone from the Nave

station at least 2 chair meater to key the singing poing - at lach entrance

--- Sorrick Bible Group...arrangement for this group in 201

Evaluation Material Easter Day (3)

--- the Easter exclamation: "THE LORD IS RISEN! :
THE LORD IS RISEN INDEED!"

introduced at all services
...give necessary orientation for this
weeks in advance so that people are
prepared, choirs, etc. It should
almost be a shout

--- Junior High Choir...how can we improve the choral presentation, hymns and anthems together by this choir?

attendore at repeared prior to the festioned day seasonally required. For ecuting, etc.

--- Sunday School...re-think the thing of no Sunday School
...perhaps better to recommend special
services in the Sunday School departments

MUSIC and CHOIRS

- --- seating...all choir members should know in advance that if they are not to be accommodated in the chancel benches, they are to sit down in the chairs in the Nave. This arrangement is a must
- --- attendance...Mr. Clawson to advise in advance choir members who do not attend rehearsal so that seating arrangements can be worked out at that time, to say nothing of the necessary preparation during the rehearsal period for the anthem ...that such choir members would not be included in the Palm Sunday or Easter Day services
 - ...Mr. Clawson to instruct his choir mothers to see that this rule is enforced on Sunday mornings
- ---demeanor...during choir rehearsals in Nave
 ...there has been a steady deterioration of this
- --- <u>vestments</u>...decision made upon choir vestments, earrings, bows, color of shoes, etc., and such regulations enforced by responsible person other than the choirmaster-organist
- --- indoctrination sheet...for new members of choir

...this presentation should be made to the choir members personally and individually. Do not just hand sheet of paper. Perhaps this could best be done by somebody like Martha Bell or Luther Bell, as Chairman of the committee

Evaluation Material - Lent-Easter 1971

RELATED MATTERS

- --- Maundy Thursday...Holy Communion at 6:00
 ...have a solo voice to enhance service
- offering...control the gathering of offering
 monies from the choir room, Chapel of
 The Grateful Heart, as well as the Nave
 on festival days. This to be only by
 properly selected people. Designate
 person responsible for this

...make necessary arrangements for transporting and protecting of money from church to bank

- --- parking directors...make sure we have sufficient
 parking directors and that they know what
 their responsibility is
- --- Passion History...to be revised